THE PACIFIC

VOL. LXIII SAN FRANCISCO AND BERKELEY, CAL. SEPTEMBER 17, 1913. 38

Pac. Theo Sem
Reading Room

PACIFIC

HINTS FROM THE UNSEEN.

The grace of the bending grasses,
  The flush of the dawn-lit sky,
The scent that lingers and passes
  When the loitering wind goes by,
Are gushes and hints of sweetness
  From the unseen deeps afar,—
The foam-edge of heaven's completeness
  Swept onward through flower and star.
For the cloud and the leaf and the blossom,
  The shadow, the flickering beam,
Are waifs on the sea-like bosom
  Of beauty beyond our dream:
Its glow to our earth is given;
  It freshens this lower air;
Oh, the fathomless wells of heaven,—
  The springs of the earth rise there!

—Lucy Larcom.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 per year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office of San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

A CLEAN-UP IN SAN FRANCISCO!

It may astonish the world, but a clean-up seems probable in San Francisco. Of course, it ought to be, and people in large numbers are rallying to the cry for it which was sent out by a flaming whole-page editorial in The Examiner a few days ago. Just what and how much that editorial meant we have not been able to make out. But reading somewhat the signs of the times, The Examiner cried out for a more decent city, and wholesale endorsement of its attitude has been coming in.

We are not yet certain that The Examiner is not a-straddle the fence as to vice; but this is evident: it has started an agitation which cannot be stopped, and which it is to be hoped will result in far more of a clean-up that the writer of that editorial or the directing hand back of it had in mind. Such revelry by day and by night as The Examiner writer seemingly had in mind, to be allowed, would not in the judgment of some of the sanest thinkers mean much of a clean-up.

It is to be hoped that The Examiner will try to read again the signs of the times and come out with an editorial having fewer glittering generalities.

Yes, let the Barbary Coast be banished! But, let it be seen to that something other about as bad is not allowed to take its place in order to have that revelry and "joy" by day and by night which some people seem to think San Francisco must have to lure people here.

The Pacific is for a thorough-going clean-up, but for no surface affair.

That seems to be what not a few people have interpreted The Examiner editorial to stand for—something thorough. We hope they have not misread it, and that The Examiner will actually back up all that is implied in many of the letters which it has published from men and women who have so heartily endorsed its utterance.

A WOMAN EXECUTIVE SECRETARY OF LAW AND ORDER LEAGUE.

One of the significant signs of the times is the appointment of Mrs. Helen Sweet Artidea, daughter of California's revered educator, as executive secretary of the Oakland Law and Order League. It is said that she will attend all the meetings of the city council, listen to grievances from all who care to present them to her as such secretary, and in general take all possible steps toward a better city. Mrs. Artidea has had several years' experience in social settlement work. She is a graduate of Stanford; and, because of wide study of sociological questions and personal experience in such work, is qualified to be a leader in that onward movement into which the people of Oakland have entered.

The new president of this League, from which much good is expected for Oakland is Mr. Arthur Arlett of Plymouth Church, who has for many years given much time to reform movements and to public welfare work.

Mr. W. C. Barnard, who has been a most helpful factor in bringing this Law and Order movement to its present commanding position, is a member of the First Congregational Church—a church which for many years has made itself felt in all efforts for civic betterment.

But the most hopeful thing today in such work is not in the fact that such men are active therein. They have been active in the past. It is to be expected that they would be active now. But it is in the fact that other forces, new recruits, have entered into the battle, and with power such as they did not have until recently. Women are there today as voters. This means that they are to be hearkened to in all preliminaries as never before—reckoned with from beginning to end because of that vote which is the final arbiter.

Accordingly, we find not only a woman as executive secretary of this Law and Order League, but a woman also as its secretary—Miss Ida Green of the Young Women's Christian Association.

With good men and good women thus standing shoulder to shoulder in this movement, it is not surprising that there has been in Oakland a hastening on the part of some people to get into the band wagon and thus be at the front in the hour of victory.

And now that men and women jointly are directing in municipal and state affairs, it is worthy of note that persons engaged in that kind of business which impoverishes and pauperizes and corrupts and debases are much more ready to submit to restrictions than they were theretofore. They see the handwriting on the wall.

STARTLING STATEMENTS.

An officer of the Los Angeles Juvenile Court is reported as having said that the records show that 207 young girls were taken from good homes in that city and drifted into a life of prostitution during the five months ending June 1st of this year. This is a startling statement—almost beyond acceptance. But here is another, and this time from Chicago: The body of an unidentified girl was taken to the Chicago morgue. Within a few hours of the time that notice thereof was printed the parents or relatives of more than one hundred missing girls appeared at the morgue.

This it has been remarked is why Elizabeth Robins struck so powerful a note in her story of the missing girl, "My Little Sister."

It is not surprising that many people hereabouts had but one thought when a fifteen-year-old San Francisco school girl disappeared for two days last week. Enticed away and drugged and ruined was the thought at once!

One sad thing to contemplate with respect to these disappearances is that the unwarrantable silence of many parents permits not a few girls to grow up, even in this age of the world, without the proper information as to the sexual nature.

It was not many months ago that a marriage occured on the Pacific Coast, which substantiates this statement. The lady who was twenty-one years old learned from her husband after marriage things relating to the origin of life which she should have learned from her mother

While of course the large majority know what this girl did not know, there is much they do not know which they ought to know. In the last number of Harper's Weekly Edith Livingstone Smith writes:

"I never knew there were such temptations," they tell me.

"One girl said to me not long ago: 'I have married sisters. Why couldn't they have told me something about the world. Why did they let me go to work knowing nothing?' "

The woman whom we have just quoted continues: "Let us go back to the question of sex education of the public. Silence has been the policy in the past. We have taught our children biology and natural history; we have taught them physiology, carefully ignoring the organs of reproduction; we have warned the young to make use of their senses and their brains, but we have refused to recognize the very force that guides all these instincts, the vital power of sex. Yet in the face of this stupidity, acknowledging the call of the age, girls are sent out in the industrial world, where they fight shoulder to shoulder with men. Here they find out for the first time the passions and potential worth of their individualities.

"Every boy who reaches the age of adolescence knows his nature. It asserts itself. His sex instincts are dominant, aggressive. He is man, the father of the race, and the laws of procreation are to him an open book. A girl stays innocent until she is awakened. It is the kiss, the touch, the senses stirred, that makes her, in the glory of her womanhood, or in her shame, acknowledge her sex."

The Pacific has had latterly several items showing that the saloon had much to fear at the hand of the woman voter. Here is another: A movement has been started in Richmond, the manufacturing city on San Francisco Bay, for the reduction of the saloons from 75 to 25, and women are the prime factors in that movement.

In a recent sermon the Rev. Hugh Elmer Brown of Pilgrim Church, Seattle, remarked that ours might be called the nest-age, and that settling down in a nest is a danger which besets human beings. He also called this an age of bath robe and slippers, saying in that connection:

"Read the advertisements in the ten-cent magazines and you can readily reach the conclusion that the God-of-our-day is Comfort, and his altar is a Cushion. Here is a mop that wrings itself, a portable cottage ready to move, a fireless cooker which almost renders Bridget superfluous, a row-boat with an engine at the stren, a vacuum cleaner in the hand of the youngest child, a package of food predigested, an automobile which starts itself, a playerless piano, a self-starting automobile. Verily, the world is getting ready to lie abed and transact all its business by pressing a button. We demand that the way of life be smoothly macadamized. The epitaph of the tired woman suits our mood:

" 'Don't mourn for me now; don't mourn for me never,
For I am going to do nothing forever and ever.'

"It is a grave question whether with this feather-bed ideal of existence there shall not come a softening of soul, a languishing of fibre. Model tenements do not make model men, and soft raiment does not guarantee the solid integrities. The great souls of every age have taken a full course in the University of Hard Knocks and have always worn the college colors—black and blue. Hardships are teachers with a noble record, while softships are apt to turn out moral mollycoddles. The business of life is not to nestle down under the sofe plumage of personal comfort or private fortune, but to venture forth and develop our God-given wings. Palm Beach might conceivably produce first-class souls, but the chances are thin. It is friction that makes the train go and it is struggle which develops the muscles of the soul. The Age of Homespun gave us plenty of robust heroes. Will the Age of Bathrobe and Slippers do as well?"

CHRONICLE AND COMMENT.

This year for the first time in its history the Winona Assembly has paid expenses.

A majority of the Presbyterian ministers of Philadelphia now wear gowns in the pulpit.

The Rev. Dr. J. Wilbur Chapman goes next week to Scotland where he will enter on a seven months' evangelistic campaign.

A recent canvass of 22 Protestant churches in Evanston, Illinois, showed 216 young men in attendance out of a total attendance of 12,480.

It is announced that Dr. G. Campbell Morgan and Gipsy Smith will conduct evangelistic meetings in several western cities in this country ere long.

The Catholic Total Abstinence Union announces that Mr. Widener, the millionaire traction magnate of Philadelphia, will devote a large part of his wealth to fight the liquor interests.

State and federal government officials copoerated with the home mission departments of several denominations in the rural life conference which was recently held at Ames, Iowa, at the State Agricultural College. About sixty country ministers attended and various problems of country life with relation to the churches were discussed by experts. At the same time classes in domestic economy were provided for the wives of visiting pastors and a model school was conducted for the children.

Professor Abe of Waseda University, Japan, who has made a study of woman suffrage in this country, writes approvingly of it. He says, among other things, that instead of using the privilege for the assertion of their personal rights, the women have utilized it for the cause of prohibition and for the improvement of the conditions of child life. Professor Abe has sized up the situation pretty well. This trend already so observable to every student of the movement is a harbinger of yet better things in the not far distant future.

The New York Post says that the new departure in the Alameda schools for which Miss Lucille Hewitt is responsible will give those schools a unique position among Pacific Coast schools. "Preparing girls for marriage" is the new feature. Miss Hewitt says: "While the man is the selling agent and money-getter of the family, the wife is the purchasing department. A household should resemble a great corporation, where the purchasing agent ranks in equal importance with the head of the department that makes the actual sales and turns the money into the firm's offers."

Dr. Cleland B. McAffee writes in The Continent concerning Dr. Washington Gladden's new book: "There is need for more such work. Pastors owe it to their people to let them know how the thought of the day is running as it passes through their own studies. There is an element of the controversial in this particular instance, but it is in most cases well subordinated to the fine purpose of the preacher to instruct his people in the subject in which he is expected to be an expert. These lectures give the views of the modern theologians who have taken the "liberal" positions. Ministers often ask where the most advanced views may be found; we venture to say that they are popularly expressed in this book by the veteran Columbus pastor."

The Continent, a leading Presbyterian paper, comments as follows on the courtesy of the people of Temple Emanu-El in tendering the use of their house of worship to the Congregationalists: "Every interchange of friendly courtesies between Christian and Jewish congregations starts going some bitter comment on the supposed decadence of Christian faith to the point of compromise with Judaism. But why not look at it the other way round and see a sign of encouragement in Jewish approach to Christianity? There is certainly a good deal of the latter significance in the voluntary offer of the use of a great Jewish synagogue in San Francisco which came to First Congregational church of that city as the latter was ready to begin building its edifice. The Jewish invitation said the altars of the synagogue would be more precious to the regular worshipers there after they had been solemnized anew by Christian prayers. Doesn't that mean a wonderful mellowing of the Jew toward Christ?"

AN INTERVIEW WITH DR. SUN YAT SEN.

In the New York Sun for September 7th there was a reported interview with Dr. Sun Yat Sen at Moji, Japan,, at which place he arrived on the 7th of August. It bore the marks of genuineness, and we have made a condensation of it for The Pacific.

"Why have you left China?" Dr. Sun was asked.

"That is hardly a fair query, inasmuch as I am considered a revolutionist," he replied. "You see if I were to tell my business so that it might be published broadcast my friends would not have very much confidence in me. As it is, the papers have made me say altogether too much, and I have been busy denying statements which have been credited to me. I will answer your question, however; I am in Japan on a purely personal mission. It may take me to the United States, but of this I am doubtful; in fact, I will not know myself for a few days."

Object of His Trip.

"Then your trip to Japan, being purely personal, has nothing to do with the rebellion in China?"

"I would rather not discuss this matter ta all," replied Dr. Sun with a show of irritation. "I had political affairs to look after in Hongkong and these brought me to Formosa. Then personal matters urged me to Japan and I am here."

The former provisional President of the Chinese Republic did not seem entirely satisfied with his own explanation.

When asked about the possibility of the success of the rebellion in China Dr. Sun for the first time displayed the animation and enthusiasm for which he is noted, and his fine eyes flashed fire as he spoke.

"The rebellion is not a success—up to date," he said, "but that it is bound to win and win gloriously in the end is as certain as that we are in Japan at the present time. Such causes—the cause of a people against despotism—have always won, and will always win. The rebellion of the Chinese people cannot be an exception, for there is a great and just and powerful God in heaven that will give us the strength to overcome our enemies! It is the God of China and of America and of all nations—and Jesus was his envoy upon this earth!"

When Dr. Sun was asked if he had in a sense been deposed from his place in the chief councils of the revolutionary party he started quickly from his settee and faced the interviewer.

"I would like to know who has the authority, other than the people of China, to depose me from the chief councils, as you call them, of the revolutionary party," he exclaimed. "I was made provisional President of the republic at one time, was I not, I am today really the executive of republican China, although there is an autocrat and monarchist at Pekin who bears the title of provisional President!"

"Do you care to state, Dr. Sun, the causes of the differences between yourself and Yuan Shih-k'ai?"

Dr. Sun hesitated a few seconds before replying. What he said, slowly and with much deliberation, was this:

"There are no personal differences between Yuan Shih-k'ai and myself. By this I mean that we would, in every day circumstances, be good and cordial friends. But Yuan is the representative, pure and simple, of the ancient regime, and would throttle the republic if he dared. He will not do this, for he is wise enough to know that the people of the nation would not submit to it. But under the guise of a republic, he hopes to continue in power, to the end that his friends of the monarchy may still rule the land through him.

Can't Dislodge Yuan.

"The first serious setback to republicanism in China was the forced selection of Yuan Shih-k'ai as provisional President. But he was a man of tremendous personal influence, great wealth and having the best trained troops that our country has known. He was intrenched, so to speak, at Pekin, and neither monarchists nor republicans were or have been strong enough to dislodge him. In the north he is strongest in every way, and, knowing this very well himself, he has fought from the very start the movement for the removal of the capital to Nanking, where it rightfully belongs.

"The old clique of the dynasty is still about him at the northern capital, and he has really built up a 'machine,' as it is called in the United States, that runs the government to suit not the will of the people but the will of Yuan Shih-k'ai. He is the uncrowned emperor of China today—an emperor ruling over a republic. And that is why I have made war, constitutional war, upon him. But he and his advisers construed my acts as rebellion and I was forced to adopt other means and methods; and yet it cannot truthfully be said that I led forces against the government, though without question I was in hearty sympathy with those who opposed this emperor-president in the South."

Dr. Sun stated that Yuan Shih-k'ai, through the friends of the latter in Shanghai and Canton, started "the most absurd story" that Dr. Sun was engaged in negotiations with Japanese bankers with the hope that funds might be obtained to finance the rebellion.

Friends Deserted Him.

"This outrageous falsehood, this devilish lie, traveled throughout the central and southern China and cost me hundreds and thousands of stanch friends," said he with a

show of sadness mingled with anger in his voice that was absent at other times. "They"—he did not designate them otherwise—"are making me appear not only as a revolutionist whose only ambition is for personal advancement but as one who for personal gain would sell my country's liberty and barter my own honor. They will suffer one way or other for all this. At least my friends in America will always believe and know that my one aim in life has been and will continue to be the betterment of my beloved country and her people."

It was Dr. Sun Yat Sen himself who first mentioned the matter of his repudiation by Dr. Wu Ting-fang, one time Minister of China to the United States.

"More than all else," said Dr. Sun, "am I surprised and —no, I am not pained—at the attitude of Dr. Wu, who has been a close personal and political friend from the very beginning of the agitation for a free China. But I know that he has been coerced into his present attitude toward me, for it has long been known that he strongly favored the establishment of the capital at Nanking, the ancient seat of government, and that he regarded Yuan Shih-k'ai as more of a dictator and monarchist than ever the late Empress Dowager dared to be.

Says Wu Was Coerced.

"I have no direct knowledge of this, but I understood that Emperor Yuan just before he issued an order calling for my arrest wrote a threatening letter to Wu Ting-fang, in which he strongly intimated that if Dr. Wu considered me as a political associate the Government would proceed against him on charges of conspiracy and treason. Thereupon Wu Ting-fang wrote a long letter to Yuan Shih-k'ai denouncing me and covertly accusing me of having had dealigs with certain unnamed Japanese capitalists. This letter of Wu's was published in Hongkong and Canton, and my heart was almost crushed when I read the words that practically accused me of being willing to sacrifice my country even to the Japanese in order to accomplish my own ambitious ends.

"When this letter was known and talked about everywhere the finger of suspicion was pointed at me, and for many nights and days I was perhaps the most wretched man in all China. Of course there are hundreds and thousands who know me, and, knowing, never could believe that for a moment I sought Japanese aid for the rebellion. It is true that I have always been well received and kindly treated in this country; but no Japanese thinks for an instant that I am anything but a true, tried and faihful unto death son of China."

Though Dr. Sun did not say so, it could be inferred from his conversation that his present visit to Japan is for the purpose of obtaining and taking back to Nanking all the important letters he has written to Japanese bankers and others during the past five months, for he acknowledges writing many letters to prominent capitalists of Tokio, Nagasaki and Kobe for the purpose, he intimates, of interesting them in Chinese national loans and in some large eterprises in Hupeh and Kwangsi.

"I wrote also to frieds in Washington, New York, London and Paris," said Dr. Sun. "Could I not be just as reasonably accused of attempting to get American, English or French money for revolutionary purposes?"

Several times during the interview the Chinese revolutionist referred again to the Wu Ting-fang letter, each time with a depth of feeling that told how dark and ominous that epistle loomed up on his life's horizon. At one time, after two or three minutes of abstracted silence on his part, he suddenly broke out with: "I do not believe, cannot believe, that Dr. Wu Ting-fang wrote such a letter to Yuan Shih-k'ai I cannot believe that he would call me a traitor to my country and my principles! It is unbelievable—it is terrible if true—it is glorious if untrue!"

Another Vew of Wu.

And in a few minutes after this, following another period of silence, he took a wholly different view of the matter, saying:

"No one will deny that Dr. Wu Ting-fang is a patriotic, able and brilliant Chinese; but despite the fact that he was for long a resident of the United States, and therefore in close view of a republican people and republican institutions, he always has been a monarchist at heart. Of course he represented the court at Washington, and all his honors, promotions and titles, came from the royal houses. It was quite natural that he should have royalist leanings and tendencies, and being a man of culture and polite attainments, a man who was more at home in the inner circles of Shaghai, it was not to be expected that he would become overenthusiastic with the populace. But he gave me to understand on many occasions that he was vehemently and wholeheartedly opposed to Yuan Shih-k'ai and his policies. And now, if he really has written the remarkable letter attributed to him, he has at length been forced or frightened into forsaking the patriotic cause and made to lend his voice and influence to the perpetuation of the Yuan Shih-k'ai dynasty upon a 'republican' throne."

Confident of Triumph.

Dr. Sun Yat Sen assured the correspondent that he had had absolutely no personal communication from Dr. Wu, and that if the latter had written him a letter of denunciation he had never received it. Nevertheless, he said, the papers of central and south China, both English and Chinese, had published a mass of matter purporting to be from the pen of the former envoy and directed against Dr. Sun, and the latter was compelled to believe, much against his will, that Wu Ting-fang had at least made unwise if not actually untruthful comment upon Sun's connection with the rebellion.

"I shall disprove every untrue statement that has been made in any quarter. I shall return to China and be vindicated in the eyes of the people, and I shall one day go even to that northern capital as chosen executive of a republican, truly republican, nation," were Dr. Sun's closing words, according to his interviewer.

We cannot believe that Dr. Sun said just that—that he would be executive head of the republic some day. He believes that China will some day be a republic in fact, but he would hardly declare that he would be its president.

Another statement on the part of the interviewer is also incorrect, doubtless. It is this:

"Though Dr. Sun enjoyed the tutelage of Christian teachers during the greater part of his life he informed the correspondent that this was the first time he had made public profession of a belief in Christ."

"I have not done so in China," he explained, "because I have not thought it wise, at this crisis in the affairs of our country, to introduce any question of religion. We have enough other troubles on our hands just now."

Dr. Hagar informs us that Dr. Sun did, years ago, confess Christ publicly in the Missions in China.

What he said probably was that he had not since his national prominence made such profession. The profession at Moji was simply in the words: "There is a great and powerful God in heaven that will give us the strength

to overcome our enemies:! It is the God of China and of America, and of all the nations—and Jesus Christ was his envoy upon earth!"

THE PROPOSED CONSTITUTION OF THE NATIONAL COUNCIL.

We give here the main parts and features of the proposed new constitution of the Congregational National Council, with the exception of those relating to committees, and some minor details as to business.

So far as it is here given it is as reframed and sent forth by the Committee of Nineteen. The numbers of the "articles" are omitted.

Doctrine.

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Saviour, who, for us and our salvation, lived and died and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the triumph of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and for life and glory everlasting.

Polity.

We hold to the autonomy of the local church and its freedom from all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and co-operant action in matters of common concern.

Fellowship.

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

Purpose.

The purpose of the National Council is to foster and express the substantial unity of the Congregational Churches in doctrine, polity and work; to consult upon and devise measures and maintain agencies for the promotion of their common interests; to co-operate with any corporation or body under control of, or affiliated with the Congregational Churches, or any of them; and to do and to promote the work of the Congregational Churches of the United States in their national, international and interdenominational relations.

The Corporation for the National Council.

The Corporation for the National Council of the Congregational Churches of the United States, incorporated in Connnecticut in 1909, shall be under control of the National Council, and shall make report at each regular meeting of the Council, and at such other times as the Council shall from time to time direct.

Congregational National Societies.

The foreign missionary work of the Congregational Churches of the United States shall be carried on under the auspices of the American Board of Commissioners for Foreign Missions; and the home missionary work of these churches, for the present, under the auspices of the Congregational Home Missionary Society, the American Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, the Congregational Sunday-school and Publishing Society, and the Congregational Board of Ministerial Relief, hereinafter called the Home Societies.

1. The American Board of Commissioners for Foreign Missions. This Board shall be the agency of the Congregational churches for the extension of Christ's Kingdom abroad.

(a). Membership. The voting membership of the American Board shall consist, in addition to the present life members, of two classes of persons. (a) One class shall be composed of the members of the National Council, who shall be deemed nominated as corporate members of the American Board by their election as members of the said National Council, said nominations to be ratified and the persons so named elected by the American Board. Their terms as corporate members of the American Board shall end, in each case, when they cease to be members of the National Council. (b) In addition to the members of the National Council thus nominated and elected there shall be chosen by the American Board one hundred and fifty corporate members-at-large. The said one hundred and fifty corporate members-at-large shall be chosen in three equal sections, and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting in connection with the meeting of the National Council. No new voting members, other than here provided, shall be created.

b. Officers and Committees. The officers and committees of the American Board shall be such as the Board itself may from time to time determine.

c. Meetings. Regular meetings of the American Board shall be held annually. That falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such time and place as the Board may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. Reports. It shall be the duty of the American Board to make a full and accurate report of its conditions and work to the National Council at each stated meeting of that body.

2. The Home Societies. These societies shall be the agencies of the Congregational Churches for the extension of Christ's Kingdom in the United States.

a. Membership. The voting membership of the several home societies shall consist, in addition to such existing life members and other members of the society in question as may be regarded as legally necessary, of two classes of persons.

(a) One class shall be composed of the members of the National Council so long as they remain members of the said Council.

(b) In addition to the members of the National Council, there shall be chosen corporate members-at-large by the said societies, in the following numbers, viz.: by the

Congregational Home Missionary Society, ninety; by the American Missionary Association, sixty; by the Congregational Church Building Society, thirty; by the Congregational Educational Education Society, eighteen; by the Congregational Sunday-school and Publishing Society, eighteen; and by the Congregational Board of Ministerial Relief, nine. The said corporate members-at-large shall be chosen by each of the said societies in three equal sections and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting held in connection with the meeting of the National Council. In this selection one-fifth of the said corporate members-at-large may be chosen from the organizations for the support of Congregational activities affiliated in the Woman's Home Missionary Federation. No new voting members, other than herein provided, shall be created by any society.

b. Officers and Committees. The officers and committees of the several home societies shall be such as the societies themselves may from time to time determine.

c. Meetings. Regular meetings of the Home Societies shall be held annually. Those falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such times and places as the societies themselves may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. Reports. It shall be the duty of each of the Home Societies to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

3. The Commission on Missions. On nomination by its standing Committee on Nominations, the National Council shall elect fourteen persons, and on nomination by the several societies, home and foreign, shall also elect one person from each society, the whole to constitute a Commission on Missions.

Meetings.

1. Stated Meetings. The churches shall meet in National Council once in two years; the time and place of meeting to be announced at least six months previous to the meeting.

2. Special Meetings. The National Council shall convene in special meeting whenever any seven of the general state organizations so request.

3. Quorum. Delegates present from a majority of the states entitled to representation in the Council shall constitute a quorum.

Members.

1. Delegates. a. The Churches in each District Association shall be represented by one delegate. Each Association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches, or major fraction thereof. The Churches in each State Conference shall be represented by one delegate. Each Conference having churches whose aggregate membership is more than 10,000 shall be entitled to elect one additional delegate for each additional 10,000 members, or major fraction thereof. States having Associations but no Conference, or vice versa, shall be entitled to their full representation.

b. Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

c. The secretary and the treasurer shall be members ex officiis of the Council.

2. Honorary Members. Statistical secretaries of state and territorial bodies, ministers serving the Churches entertaining the Council, all former moderators and assistant moderators, persons selected as preachers, or to prepare papers, or to serve upon committees or commissions chosen by the Council, and missionaries present who have not been less than seven years in the service of the American Board of Commissioners for Foreign Missions, may be enrolled as honorary members, and shall be entitled to all privileges of members in the meeting of the Council except that of voting.

Such Congregational societies for Christian work, and the faculties of such theological seminaries and colleges as shall be recognized by the Council, may each be represented by one delegate, who shall have the courtesy of the floor without vote.

3. Corresponding Members. The Council shall not increase its own voting membership; but members of other denominations present by invitation or representing their denominations, representatives of Congregational bodies in other lands, and other persons present who represent important interests, or have rendered distinguished services, may, by vote, be made corresponding members, and entitled to the courtesy of the floor without vote.

4. Vacancies and Alternates. Each state or district organization may provide in its own way for filling vacancies in its delegation. In the absence of any special rule on the part of such state or district body, the Council will recognize the right of the delegates present to fill vacancies in their own delegation.

5. Terms of Membership. At its next regular meeting, the National Council will divide all delegates, or they may be divided by the bodies electing them, into two classes, to serve respectively through one and two stated meetings of the Council. Thereafter delegates shall be chosen for two consecutive stated meetings. All delegates shall be members of any intervening special meetings convened during the period of their membership.

The Moderator.

1. At each stated meeting of the Council there shall be chosen from among those present as voting members of the Council, a moderator and a first and a second assistant moderator, who shall hold office for two years and until their successors are elected and qualified.

2. The moderator shall preside at the opening of the meeting of the Council following that at which he is elected, and may deliver an address on a subject of his own selection.

3. The moderator immediately after his election shall take the chair, and after prayer, shall at once proceed to complete the organization of the Council.

4. The representative function of the moderator shall be that of visiting and addressing Churches and associations upon their invitation, so far as he may be able and disposed. It is understood that all his acts and utterances shall be devoid of authority, and that for them shall be claimed and to them given only such weight and force as there is weight and force in the reason of them.

The Secretary.

The secretary shall keep the records and conduct the correspondence of the Council, and of the Provisional Committee. He shall edit the Year-Book and other publications; and shall send out notices of all meetings of the Council and of its Provisional Committee. He shall aid the committees and commissioners of the Council, and execute the will of the Council. He shall be available for advice and help in

matters of polity and constructive organization, and shall render to the churches such services in the broad field as shall be appropriate to his office and as the Council may require. For his aid one or more assistants shall be chosen at each meeting of the Council to serve during such meeting.

The Commission on Missions.

1. Members. The members of the Commission on Missions shall be divided as nearly as possible into two equal sections in such manner that the term of each section shall be ultimately four years, and the term of one section shall expire at each biennial meeting of the Council. In these choices due consideration shall be given to convenience of meeting, as well as to the geographical representation of the churches. No member except the Secretary of the National Council, whether nominated by the standing Committee on Nominations of the National Council or by the societies, who has served on said Commission for two full successive terms of two years each, shall be eligible for re-election until after two years shall have passed. Unpaid officers of any of the missionary societies of the Churches shall be eligible to this Commission, and the Secretary of the National Council shall be ex officio a member without vote, but no paid officer or employe of a missionary society shall be eligible. The Commission shall choose its own chairman and secretary. The secretary so chosen may be the Secretary of the National Council.

2. Duties. While the Commission on Missions shall not be charged with the details of the administration of the several missionary societies, it shall be its duty to consider the work of the home and foreign societies above named, to prevent duplication of missionary activities, to effect all possible economies in administration and to seek to correlate the work of the several societies so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several societies and have access to their books and records. It may freely give its advice to the said societies regarding problems involved in their work, and it shall make recommendations to the several societies when, in its judgment, their work can be made more efficient or economical. It is expected that the societies will accept these recommendations regarding problems involved in their work. It shall make report of its action to the National Council at each regular meeting of that body, and present to said Council such recommendations as it may deem wise for the furtherance of the efficiency and economic administration of the several societies. In view of the evident conviction of a large portion of the Churches that the municipality of the Congregational Home Societies is not consistent with the greatest economy and efficiency, the Commission on Missions shall examine present conditions and shall recommend to the National Council such simplification or consolidation as shall seem expedient.

3. Expenses. The members of the Commission on Missions shall serve without salary. The necessary expenses of the Commission shall be paid from the treasury of the National Council, and said Council may limit the amount of expense which may be incurred in any year. All bills for payment shall be certified by the chairman of the Commission.

4. Consolidation. Upon taking the necessary legal measures, and with the antecedent approval of the Commission on Missions of the National Council, any one of the several missionary societies herein named may unite with any other of the said societies in one organization. In the interests of simplicity and economy such consolidation shall be encouraged. In the judgment of the Commission, the ultimate goal of such consolidation should be the maintenance of the missionary activities of the churches under the charge of three societies, one to carry on their foreign work, a second to advance their evangelistic and outreaching activities in the United States, and a third to foster their educational efforts in the United States.

..THE NATIONAL COUNCIL SECRETARYSHIP.

The Commission of Nineteen on Polity reports to the National Council respecting the Secretaryship, as follows:

At its meeting in Boston in October, 1910, the Council adopted resolutions "in favor of the enlarged conception of the Secretaryship, laying upon that office added advisory and administrative service," and authorized the Commission of Nineteen "to select and nominate a general secretary to the Provisional Committee." In discharge of this duty the Commission has given continuous attention to the Secretaryship. A report was made to the churches setting forth at some length the Commission's conception of the expanded office and its chief duties. This report called out considerable discussion, which has received the earnest consideration of the Commission. In view of all that has been said in public and in private, the Commission is confident that the sentiment of our churches and ministers is preponderantly and increasingly in favor of the enlarged Secretaryship. Contrary opinions have been welcomed and objections accorded full weight. The Commission is in entire accord with the general desire that the office, as expanded, be so defined and its service so regulated as to cause no impairment of our local automony. This can be assured. Our independence being safe-guarded, we are prepared to develop our fellowship to greater fruitfulness.

The enlargement of the duties of the secretary now proposed is the direct consequence of the enlargement of the duties of the Council whose representative he is. Its aim is to secure a more effective performance of the tasks to which the Council has set itself in its endeavor to achieve a "more efficient Congregationalism." The present duties of the Secretary must, of course, be maintained in their existing high state of efficiency. In three specific directions, however, the Commission believes that the service of the Secretary in carrying on the work of the Council may be wisely enlarged.

First. As a member of the Missionary Commission, and possibly as its Secretary, he would be a leader in the work of co-ordinating and readjusting the missionary activities of the churches; and, should that Commission be entrusted also with the duties of apportionment, a leader also in devising plans for the more efficient financing of these societies. At the present juncture there are two great tasks confronting the National Council.

Second. As one widely acquainted with the interests of the churches, the Secretary would be in a position, when invited, to give helpful advice in their problems and to make suggestions looking toward their greater efficiency. In the judgment of the Commission, no larger service can be rendered by the Council in our portion of the Kingdom of God than that of assisting local churches towards a more vigorous and effective life. In this work, as far as permitted by the churches themselves, the Secretary would be the representatives of the Council. This service—the extent of which can only be determined by experiment—may

ultimately demand the creation, by the National Council, of a small committee, selected from those expert in various departments of church activities, with whose members the Secretary could advise as to the problems in which his judgment could be of aid, and in which his counsel could, therefore, have the added weight that comes from united consideration.

Third. To enlarge his acquaintance with the churches and their needs, the Secretary should, as far as possible, respond to invitations to be present at State conferences and other local gatherings of the churches. Like the Moderator, he may also represent the Congregational churches in interdenominational relations—a matter of increasing importance in these days when co-operation between Christians of various names is constantly coming into greater recognition.

THE POLICY OF SILENCE AND WHY IT IS WRONG.
Charles W. Eliot, LL.D.

The arguments which have convinced me that children and young people should be systematically taught the natural, normal processes of reproduction in the human species, through the processes of reproduction in the flora and fauna, are chiefly these:

Ignorance about the results of careless moral living is responsible for a large part of the miseries which they inflict upon mankind; or, in other words, if men knew what the consequences of their sins were likely to be they would not commit so many sins.

The present policy of silence and secrecy has failed, having no tendency either to diminish vice or to protect the innocent from the vicious.

The dread lest knowledge should increase vice is not well founded. That is not the common effect of knowledge in any moral field. On the contrary it is under cover of secrecy and darkness that most evil-doing takes place.

Knowledge of evil does not necessarily impair purity and innocence. The public discussion of the consequences of immoral living and of the means of preventing it need not soil the mind of the purest man or woman, nor impair in any way the sacred privacy of right marriage relations.

The evils which now afflict society as consequences of men's sins are so horrible and so widespread as to call loudly for new preventive measures, and the most promising of the new methods as yet suggested are public discussion of the evil and proper instruction concerning reproduction for the young.

Society must be relieved by sound instruction of the horrible doctrine that the begetting and bearing of children are in the slightest degree sinful or foul processes. That doctrine lies at the root of the feeling of shame in connection with these processes and of the desire for secrecy. The plain fact is that there is nothing so sacred and propitious on earth as the bringing of another normal child into the world in marriage. There is nothing staining or defiling about it, and, therefore, there is no need for shame or secrecy, but only for pride and joy. This doctrine should be part of the instruction given to all young people.

Another element in the instruction of the young on this subject should be that chastity is perfectly healthy for normal human beings. Much false doctrine has been preached to young men on this subject—often, I am sorry to say, by physicians. Hence the trivial way in which many people talk about "young men's sowing wild oats." Hence the absence of any expectation, until lately, that kings, princes and other "great" people would observe the ordinary rules of morality. One of the excellent results of the exaggerated development of athletic sports has been the demonstration that abstinence from all vicious indulgences is necessary to the most effective training of the human body for violent and sustained exertion.

Inasmuch as it is medical practitioners, health officers, army and navy surgeons, managers of hospitals and workhouses, and the officials in police courts who know about the evils consequent on vicious personal habits, it is from public-spirited men belonging to these classes that we have a right to expect leadership in the educational campaign which is so urgently needed.

MRS. ELLA FLAGG YOUNG AND SEX HYGIENE IN CHICAGO SCHOOLS.

Mrs. Ella Flagg Young, Superintendent of Schools in Chicago, is planning a course in sex hygiene for pupils of the public schools this winter. Mrs. Young returned recently from the International Child Hygiene Congress at Buffalo, and she is quoted in the Chicago Inter-Ocean as saying:

"I am at work now on my plans for the lectures to be given in the Chicago schools. At these the boys and girls will be separated and the talks given to each sex alone.

"It is my theory that the best results, not only in this subject but in many others as well, are to be had by separating the pupils. To get the real worth out of teaching personal purity, however, instructors must not only teach it, but they must inspire it. Biology and physiology are necessary, but they do not cover the field taken in by sex hygiene. These courses ought to be established in all of the schools of this country—and they shall be."

THE LARGEST SUNDAY SCHOOL ATTENDANCE IN OUR OAKLAND CHURCHES.

On a recent Sunday there were in attendance at the Sunday School of Plymouth Church, Oakland, 711 persons; 640 scholars and 111 visitors. The day was, we understand, a rally day, and this accounts for the large number of visitors. The following Sunday it was stated on the calendar that this was the largest Sunday-school attendance ever reached in Oakland. Doubting the correctness of this statement we had the records of the First Congregational Sunday-school searched, and find that on Easter Sunday in 1887 there was an attendance of 1000, and that the attendance many Sundays in 1887 reached 750, the average for the year being 624. Several Sundays ran thus: 775, 750, 745, 733, 728, 712. The enrollment at that time was 1231.

The year ending may 1st, 1885, the enrolled- member ship was 1071. There were 574 senior scholars, 152 Junior, and 242 primary. There were 16 officers and 74 teachers.

The largest attendance that year was 788, the average 621.

That year 118 members of the Sunday-school united with the church.

NOTES AND PERSONALS.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. Dr. J. H. Williams of Redlands will speak.

The Rev. George Laughton, pastor of Mission Congregational Church, San Francisco, has been called to the pastorate of the Congregational Church at Hilo, Hawaii. If

Mr. Laughton should accept the call he will be missed greatly, not only in Mission Church, but in all our fellowship hereabouts, in which he has in the last two years made a large place for himself.

Among the Churches.

CALIFORNIA.

San Francisco, First.—The pulpit will be occupied next Sunday by Dr. Raymond C. Brooks of Berkeley. Dr. Aked accompanied Mrs. Aked to New York this week, from which city she takes departure for a visit to England. Dr. Aked will return next week.

Oakland, First.—Professor Parsons of Pacific Theological Seminary ocupies the pulpit next Sunday. The church has engaged Mr. Bert Robinson as assistant to Mr. Carter. His work with boys in the Y. M. C. A. has fitted him for the service he is expected to render in the work among the younger boys.

Redwood.—The Redwood Church observed Rally Day in every department. Large congregations were in attendance both morning and evening. At the closing session of the Sunday school six little ones were presented to the Lord in baptism, and the Lord's Supper was celebrated at the close of the evening praise service.

San Francisco, Bethany.—Last Sunday evening the service was conducted entirely by the members of the Chinese Church. Both music and addresses were of a high order. Mr. Clement P. Rowlands has been secured as soloist for Sunday evening services. Miss Blanche Coolidge of New York is announced for next Sunday night to interpret "The Passing of the Third Floor Back."

Long Beach.—The church at Long Beach has granted a four weeks vacation to the pastor, Rev. Henry Kendall Booth, and his wife, on account of the death of Mrs. Booth's sister, Miss Nettie Mears, the strain of whose long illness has made rest and change imperative for Mrs. Booth. Mr. and Mrs. Booth left for the vacation Sept. 12, and will spend the month in San Francisco and vicinity.

Redondo Beach.—Dr. C, R. Hager was with the Redondo Beach Church morning and evening of Sept. 7th and spoke at Manhattan in the afternoon. This was a rare opportunity for these churches. Dr. Hager's family was stopping a week at the tent city. While this man of God is tarrying in California every church possible ought to have him for a Sunday. His message is unique and cannot fail to bring a spiritual uplift to the people as well as to revive missionary interest. Dr. Hager has apeculiar gift for interesting the children in the Sunday school and is willing to give his whole time and strength to help in all the services. Everyone who hears him is constrained to pray that he may be able to go back to the field where he is needed so much. Yet we need him here to revive our churches.

Petaluma.—The annual meeting of the church was held Wednesday evening, September 10th. The ladies served dinner at 6:30, to which an unusually large number of the friends and members of the church sat down. One of the features of the evening was the use, for the first time, of the beautiful addition to the chapel, built by the Ladies of the church during the summer, and dedicated Sunday morning, September 7th. One of the most gratifying of the reports was that which dealt with the increased attendance at the evening services. During the whole year the evening attendance has shown a steady increase. The pastor is preaching on subjects in which the entire community (church-going and not) is interested, and the good people outside of the church are responding by their presence and interest.

Berkeley, First.—The Rev. H. R. Miles presented his resignation last week. Action will be taken thereon at the Wednesday evening meeting this week. The pastor's letter to the church read in the main as follows: "I ask to lay down the ministry with which you entrusted me five years ago. I do this with many regrets, for I have found my work congenial, and through it have been given entrance into the homes and lives of many who have become dear friends. I hope that our service together has not been fruitless. During the past year my home has been torn by a great sorrow, which you bore with us, as during the long, hard months you drew about my wife and the whole household with a tender sympathy and a wealth of kindness that have bound me to you by ties that only such an experience brings, and it is not easy to think of leaving you. I have been called to be minister to the Dwight Place Church, New Haven, from which Professor Bacon came to you. It is now a large field, with an equipment in buildings and helpers that makes conditions for the most effective work. I found this summer that my roots in New England are deep and I believe that my work there will tell more than here, so I have given the Dwight place people reason to expect that I shall accept their call. I would suggest October 15th as the date for the end of my pastorate, and, if agreeable to you, should be glad to have the Sunday ministry end in a communion service, October 12th. As the call from New Haven was practically settled in June, I have had time to consider it carefully and to take counsel. I have concluded that I ought to go. It will be a satisfaction to me to have my resignation accepted quickly, that the way may be open for you to find a sucecssor without a long interval beteen pastorates. May you be guided to a minister who will lead you into your full opportunity. May the Master use you more largely here, and me there. My love and prayers abide with you." The Sunday-school of this church has had a constant growth of late. Two weeks ago there was an attendance of 240.

TENTH ANNNIVERSARY AT CAMPBELL.

Sunday, Sept. the 7th, was a great day for the Congregational Church at Campbell, California. It was the tenth anniversary of the pastorate of Rev. Geo. E. Atkinson. When Mr. Atkinson came in 1903, he found a church of 98 members. Since that time 171 have joined the church, a goodly proportion of them on the confession of their faith; 25 of that number have joined since May 1st of the present year. During the present pastorate the church building has been enlarged three times; in 1906, when a large addition was built on the north side of the auditorium; in 1909 when two large commodious rooms were added to the rear on the south and north sides, thus giving a splendid equipment for social and Sunday-school work; and in 1912 when a large room was built in the basemeent for boys' club work and Sunday school when needed. Last year also a large and beautiful manse was built for the home of the pastor, where Mr. Atkinson and family are now living.

The morning service was in the nature of an anniversary service, when also, ten were received into the membership

of the church. In the evening there was a union meeting in the nature of a "Fellowship Meeting." The following named spoke: Rev. C. W. Merrill of Saratoga, the oldest settled pastor in this local Association. Mr. Merrill is Mr. Atkinson's senior by just five months; Rev. J. F. Wilson of the Campbell M. E. Church; Rev. L. D. Rathbone, Secretary of the Congregational Church work for California, and the pastor. Special music was furnished by the choir at both services.

Friday night, Sept. 5, the Church blazed out a new trail; at least neither pastor nor people had ever been at a similar meeting. The friends, to the number of 135, gathered in the spacious new parsonage for a dedication of the manse. After a social hour a short program was carried out. Greetings from absent members, appropriate Scripture lesson, singing of the Hymn of Consecration, a poem by the church clerk, a talk by State Secretary Rathbone, and the prayer of dedication. One feature of the decoration was a beautiful boquet of flowers in memory of Prof. Fred Smith, who was largely responsible for the starting of the parsonage movement in the first place. At the close of the evening the trustees presented the pastor with a "Tenth Anniversary Gift," which is to be used in helping to go to Kansas City as delegate to the National Council. The ladies who came remembered the pastor's wife with a most generous fruit shower.

The hymn for the consecration of the manse, mention of of which was heretofore made, and which was sung to the tune "Woodworth," was as follows:

With grateful hearts we gather here;
From vale and orchard homes we come,
With prayer and song and social cheer
To consecrate our pastor's home.

Within the quiet of this house
May weary souls find welcome rest;
And where a pastor's household bows,
Mercies divine be manifest.

Here may the friends from far and near
For sympathy and comfort come,
And feel the warmth and love and cheer,
That sanctifies the Christian home.

Here may the children ever find
A pastor's loving heart and care;
To ways of wisdom be inclined,
And learn the path to Heaven here.

Peace be within these hallowed walls,
Where prayer and toil for God unite,
Till flock and shepherd hear the calls
Which summon to the fields of light.

AN INVITATION TO STUDENTS.

Mr. Campbell, the pastor of the Congregational Church at Palo Alto, has sent out to Stanford students an attractive card letter, reading in the main as follows:

"Unless you are pledged elsewhere on Sunday let me ask you to take your place in our service. One is at eleven in the morning the other at eight in the evening. I am confident that such a course of action will yield a fair return for your time and energy. You will pass your mind over areas of thought and aspiration which you will not be likely to touch, save in a place dedicated to the high ends we are pledged to serve. If you will take thought to come habitually the part you play in this hour will strengthen the fibre of your life through the reverence, the worship, and the high resolves you will stand ready to share. The church is Congregational in organization and affiliation, but its members touch a wide range of belief and experience in their total religious heritage. They are bound closely together however by the common purpose to be vitally useful to the men, women, and children of this community." The cards are furnished also for members who may wish to send them with their own personal cards.

WASHINGTON CHURCH NEWS NOTES.

Rev. G. H. Wilbur has resigned the pastorate of the Congregational Church of Sultan.

A State Sunday Observance League will be inaugurated September 22 and incorporated. The meeting will be held at Tacoma and the inaugural address delivered by Rev. Dr. Van Horn of Plymouth Congregational Church, Seattle.

Rev. Frank Dyer occupied the pulpit of First Congregational Church, Tacoma, Sunday, September 1. Mr. Dyer began his duties as pastor of this church September 2.

Rev. A. S. Knudson, assistant at First Church, Everett, has accepted call from Green Lake Congregational Church, Seattle.

Labor Sunday was observed at East Congregational Church, Tacoma. The evening sermon was a joint service of Tacoma Labor Council and East Church. Two addresses were given. Mr. T. F. Burns, took as his subject, "The Economic Aspect of the Labor Movement." The pastor of East Church, Rev. A. D. Shaw, Ph. D., took as his subject, "The Church and its Relationship to Industrial Conditions."

Mr. Burns was chosen by the Labor Council as their speaker at this service.

The Washington Congregational Conference will meet at Dayton, October 7 to 9.

The Rev. Mr. Dobbs, of the Reformed Church of Syracuse, New York, has been called to the pastorate of the First Congregational Church of Walla Walla.

A VACATION RETURN GREETING.

The Rev. Hugh Elmer Brown, of Pilgrim Church, Seattle, greeted his people on his return from his vacation in part as follows:

Dear Pilgrims: I have accepted the days of my vacation as a golden gift and have not ceased to be mindful of you who gave it. My vacation has been glorious in the large and delicious in detail. I have laughed in the face of the clock and jested with schedules. I have taken hobbies out for a breath of fresh air and limbered their creaky joints. My program has not been marred by the compulsory castles, the mandatory museums, the required ruins which enslave the European traveler. I was free to feed at large in the green fields of God; to enjoy the pure hospitalities of life; to ponder the solemn wonder and beauty of existance; to "loaf and invite my soul." Out among the gothic peaks of the Olympics with their heart piercing grandeur, my soul went to Church and the universe seemed satisfactory even though Boston was not taken into the confidence of the Creator at its creation. It is hard to shun "the vice of the superlative" in speaking of this trip with "the Mountaineers," it inflames the imagination and tempts to exaggeration. It made a man more sure than ever that Nature is but a thin nom de plume for God.

Now the lazier life of vacation is a fragrant memory; the

tossing, driving days of work are upon us. Belts need lacing, wheels need oiling, steam needs making, workers need stirring. "Get Busy" is the command of September. This applies to church work. Grab a lever somewhere and do your share. Pilgrim has many departments of service; you are needed somewhere; choose your place and fill it with all your might. If you have five or six reasons why you should not do a thing the chances are that you really ought to attempt it. If everyone will be up and doing with all the energy of his soul; if every man will put the Father's business around about his own bsuiness; if every woman will put Christian service above taste and social instinct; if all accept individual responsibility and definite obligations; if all open our lives to the sovereign love of God—then, there will be in this dear Church during the coming winter, a noble sample of the approaching Kingdom.

"Rally" is the robust word for us until organizations and members are fairly on fire with zest and zeal.

I rejoice in Pilgrim, root and branch. I rejoice in the friendships which a few months have made. I rejoice in the "glory of going on," in this comradeship of service.

MISSIONARY MEETINGS.

The California Northern Branch of W. B. M. P. and the Woman's Home Missionary Union will hold their annual meeting at North Berkeley Congregational Church, Thursday, October 2. Addresses by Rev. Raymond C. Brooks and Rev. Sidney L. Gulick. Miss L. M. Crafts will bring a message from the Home Missionary Federation.

Fuller notice next week.

CHINESE LILY BULBS FOR SALE.

Chinese Lily Bulbs (Narcissus), fully acclimated; good bloomers; three varieties—white, yellow and variegated. 25 cents per dozen by parcel post. Oakland. R. D. 1, Box 233.

SOME POINTS RECENTLY MADE BY EX-AMBASSADOR WILLIAM J. CALHOUN CONCERNING CHINA.

"I have faith in the Chinese people. I don't know where the broken, entangled threads of destiny are leading them; I don't know what they will produce out of this situation: but I like them, and have confidence in them."

"I do not think the Manchus were oppressive. The trouble with them was, that they did not lead or guide or make any effort to improve the people. In my judgment they are gone forever."

"It must be admitted, I think, that no Republic will be established in China that will conform to our standard of a Republic."

"I think that only a small part of the people were active or interested in the revolution."

"The Chinese have political parties, but unfortunately they are all secret societies. No one knows what they are doing; it is a work of silent intrigue."

"I think the Chinese have fine mental and moral qualities, and I would like to see them succeed."

"The financial situation is the most difficult and the most dangerous one."

Significant Statistics. It is not always safe to take statistics at their face value and yet concrete and tabulated facts have significance which cannot be ignored. The following comes to us from the crucibles of the Anti-Saloon League: The stocks of the Distilleries Corporation and the American Malt Company, two of the largest liquor concerns in America, have shrunk $10,013,500 since October, 1912. President Farley of the National Liquor Dealers' Association, in his annual address to the association said that thirty-one breweries closed last year and that the output of beer alone decreased 1,106,446 barrels. The report of the revenue from fermented liquors for 1912 shows a falling off in Uncle Sam's receipts from that source of $1,099,-007.14. All liquor removed from bond is counted as consumed, when millions of gallons are stored in private warehouses. Receipts show liquor consumption is decreasing. The distilling industry ranks forty-third among the industries of our country and the brewing industry ranks twenty-fifth. They are not so important after all. There are abroad in the land enough unscrupulous newspapers to keep up the false cry that the consumption of liquor is increasing.

The Home.

THE BLIND BIRD'S NEST.

(The nest of the blind bird is built by God.—Old Proverb.)

Thou who dost build the blind bird's nest,
Am I not blind?
Each bird that flyeth east or west
The track can find.

Not one in all the lengthening land,
In all the sky,
Or by the ocean's silver strand,
Is blind as I.

Thou who dost build the blind bird's nest,
Build Thou for me;
So shall my being find its rest
Forevermore in Thee.

—Julia C. R. Dorr.

THE MAN AND THE HOME.

As to how home is to be made the ideal place it ought to be, I do not know that there are any infallible rules. But there are some general principles upon which we shall readily agree.

In the first place, any man who is to have a home, must be willing to give up a certain proportion of his purely personal ambitions. It was remarked in my hearing not long ago that a certain professional man would have made larger contributions to his subject if he had not gotten married. It might have been added with equal truth, I suppose, that he could have made still larger contributions if he had never stopped to wash his face or change his clothes.

If any man thinks that his purely personal ambitions are worth more than home and family, let him as the Rig Veda says, "wander alone like a rhinoceros." But if he is unwilling to do this, let him know that the thing for which his children will rise up and call him blessed, will never be the contributions he made to his specialty, nor the amount of useless learning he has stored away in his head, but the sympathy with which he entered into the lives of his children, and the way in which he made himself part of the household existence.

Yet how many men you can find—good men too—who are so devoted to business, or so bound to stand at the head of their profession, or so determined to know more

more than a boarding house to them. "But we haven't time," these men say. But shall a man have time to earn a living, and not have time to live? Or should not blood about their subject than any one else, that home is little be thicker than water?

A second general principle is, that in the home, people should always be considered of more importance than things. How many a boy has rued the day when his family moved out of the old house into the new, because with that day began his sad initiation into the worship of lace curtains and hardwood floors.

Did you ever know the man who looked back wtih gratitude to the fact that that his father's house was bigger than any around it, or whose eyes filled wtih tears of joy (I specify joy), as he remembered that his mother was the best housekeeper in town?

Is it not significant that by "a better style of living," we mean not more patience with the children, nor more sympathy with the parents, but a bigger house and better furniture and a greater variety of things to eat? Things are so indispensable to us that we have to be careful lest we become a mere appendage to the things. There may be some places where it is no great matter if this happens. But when it happens at home, the thing remains, but the home is gone.—C. S. Patton.

FILE THE THING AWAY.

If an unkind word appears,
  File the thing away;
If some novelty in jeers,
  File the thing away.
If some clever little bit
Of a sharp and pointed wit,
Carrying a sting with it—
  File the thing away.
If some bit of gossip come,
  File the thing away;
If a scandalous, spicy crumb,
  File the thing away.
If suspicion comes to you
That your neighbor is not true,
Let me tell you what to do—
  File the thing away.
Do this for a little while,
They go out and burn the file.

—John Kendrick Bangs.

TRAINING IN DECISION.

"Do you think I shall need my jacket, mother?" asked a young girl setting out on an autumn walk with her mother. "I don't know. I can't judge for you," was the reply, as the older woman buttoned her own garment closer and started down the road. A moment's pause—then the girl turned back with a prudent air, saying, "Perhaps I had better take it," and hurried in for the wrap. An observer who stoop on the piazza, shivering in the sharp air, was surprised and rather shocked at the mother's seeming indifference, but the more she thought about the little scene the more she came to recognize the parent's wisdom in dealing with her grown daughter, who, at twenty, was certainly old enough to take care of herself. Had the girl been ordered to carry the jacket she would no doubt have remonstrated and, perhaps, fretted at the burden. At least, her laziness would have been spared even this small decision. As it was, with prudent foresight and memory of past colds, she settled the question as wisely as her mother could wish. How many parents could have refrained from advice? How many would have thrown the responsibility on the girl instead of treating her like a child? Not many. Yet upon such a course depends good feeling and good comradeship between half-grown daughter and mother, son and father, as well as that cultivation of self-dependence and strong individuality so important in later life.

PERSEVERENCE.

What if failure dull thy tools, be not dismayed;
  Sharpen thy blunted chisel, sword or wedge,
And dare to strike again. The keenest blade
  Is seldom the one with the unworn edge.

—Aloysius Coll.

CHILDREN'S INTEREST IN POETRY.

The child before eight has a strong instinctive interest in rhythm, whether of movement or sound. He is akin to primitive man and, like him, makes words of natural sounds. To these children Hiawatha sings like the forest, and the refrains from the ballad sink deep in his soul and cultivate the ear for music and poetry. The dramatic instinct is strong. Test the literature selected. If ninety-five per cent, of the sentences can be acted out, or represented in striking pictures, it is safe. Sentences which explain and comment are a dreary waste. Homer and Esop, ballads and story poems, Barbara Frietchie, the Pied Piper and Jackdaw of Rheims will stand the test.

Few poets sing the real emotions of children—Jean Ingelow in Seven Times One, Riley sometimes and Stevenson almost always are real child interpreters. Grown-ups often make the mistake of selecting anything with a title referring to children as fitted for children to read—a mistake eloquent of the superficial way in which this subject has been handled. This has kept the Children's Hour in the list for little folks to repeat, though the only stanza intelligible to them describes the storming of the study by "grave Alice and laughing Allegra and Edith with golden hair." The rest, like Little Boy Blue and many of Field's most beautiful child poems, is utterly incomprehensible to the child because full of the emotions of the parent. The Barefoot Boy, by Whittier, is the meditation of a grown-up, blase man of the city. What unmitigated nonsense it must seem to the barefoot boy himself!—Isabel Lawrence, in The Kindergarten Review.

For The Children.

FIVE LITTLE BROTHERS.

Five little brothers set out together
  To journey the livelong day,
In a curious carriage all made of leather
  They hurried away, away!
One big brother and three quite small,
And one wee fellow, no size at all.

The carriage was dark and none too roomy,
  And they could not move about.
The five little brothers grew very gloomy
  And the wee one began to pout,
Till the biggest one whispered, "What do you say?
Let's leave the carriagee and run away!"

So out they scampered, the five together,
  And off and away they sped—

When somebody found the carriage of leather,
Oh, my how she shook her head!
'Twas her little boy's shoe, as every one knows,
And the five little brothers were five little toes.

THE MESSENGER BOY.

When Bobby is Bobby and just mother's five-year-old boy, his shoes often go thump, thump, thump on the floor; but when he is a pony, he lifts his feet so neatly and capers about so softly that you would never think of naming him anything but Lightfoot.

When Bobby is Bobby, he does not always remember to be polite when asking for things; but when he is a pet collie, he gives one gentle bark for "Please" and two for "Thank you" and the doggy never forgets.

When Bobby is Bobby and mother needs his help, he sometimes says in a sulky way: "Oh, no; I don't want to."

This happened yesterday, and what do you think mother did as soon as she heard the cross little voice? She went to the corner of the room and said: "Ting-a-ling! ting-a-ling! Messenger service? Can you send me a messenger boy to help me to day? No; not so very large, but nice and pleasant. Five years old? That's pretty young unless he's very bright. Oh, he is, and willing, too? Why, I believe he's just what I want. Will you send him right away, please?"

Then she waited and in a minute there came a tap at the door; for while she had been talking Bobby had stopped scowling and slipped out into the hall.

"Come in," called mother; and there at the open door stood a smiling boy, cap in hand. "Is this the messenger boy I just ordered?"

"Yes,lady," said a bright voice; and I can stay all day with you if you want me. What shall I do first?"

"Well, I had a basket of food to send across the street to poor Mrs. Finnegan; but my little boy thought it was too heavy, and you don't look much stronger than he does."

"Humph!" said the messenger boy cheerily, picking up the basket. "It's light as a fly," and away he went. He was back again in a minute, rosy-cheeeked and smiling and asking: "What next, ma'am?"

"I wonder if you can wipe dishes," said mother.

"Sure! I used to do it for my mother before I was a messenger boy, and I made 'em shine, too."

So while he polished the plates, mother made a pie for dinner, and the messenger boy's yes shone when he saw that she was cutting out small round pieces for tarts. "Say, lady," said he. "I can put the jelly in 'em."

"Oh, that's good!" said mother. "My Bobby sometimes does that, and I always have him taste the jelly first to see if it's just right."

"I'm a **very good** jelly-taster," said the messenger boy; and his face beamed when mother handed him a large spoonful of the beautiful red jelly.

"I wonder," mother said after a while, "If you might stay to lunch with me. I'm all alone today."

"Well," said the mesesenger boy, "they don't often let me; but you're such a nice lady that I think 'twould be all right; and maybe—'cause you're so very nice, I might sleep here tonight—if you want me to."

"But where could you sleep?" asked mother.

"Why, I s'pose your little boy has a bed?"

"Oh, yes—one all his own, right by the side of mine."

"Well," said the messenger boy with a funny look at her, "why couldn't you take your little boy into your bed, and let me sleep in his?"

"Messenger boy," said mother, "I shall have to kiss you!"

The little messenger boy moved slowly toward her. "I—s'pose—you—could," he said. "I don't—b'lieve—they'd—care." Then he gave a run and climbed into her lap. "You see," he whispered, hugging her tight, "they couldn't mind—you're such a **very sweet, dear lady!**"—Rosalie M. Cody, in "Little Folks."

TEN LITTLE DUTIES.

Ten little duties! Does no good to whine;
Skip about and do one, then there are nine.

Nine little duties; it never pays to wait;
Do one quick, and—presto!—there are only eight.

Eight little duties; might have been eleven;
One done in no time, now they're only seven.

Seven little duties; 'tisn't such a fix;
Do one more, and—bless me!—there are only six.

Six little duties; sure as I'm alive!
Never mind, one's over; now there are only five.

Five little duties knocking at your door!
Lead one off to Doneland, that leaves only four.

Four little duties, plain as plain can be!
Can't be shirked—one's over—leaving only three.

Three little duties; like a soldier true
Meet them and vanquish one; then there'll be but two.

Two little duties betweeen you and fun;
In just a minute longer there'll be only one;

One little duty; now what will you do?
Do it! why, surely, now you are through!

POLLY PUTOFF.

Her real name was Polly Putnam, but everybody called her Polly Putoff. Of course, you can guess how she came to have such a name. It was because she put off everything as long as she possibly could.

"Oh! you can depend on Polly for one thing," Uncle Will would say. "You can depend on her putting off everything, but that is all you can depend on." And I am sorry he spoke the truth.

"Polly, Polly," mother would say in despair, "how shall I ever break you of this dreadful habit?"

It was just three days to Polly's birthday, and she had been wondering very much what her mother and father intended to give her. She thought a music-box would be the best thing, but she was almost afraid to hope for that. A man who went about selling them had brought some to the house, and Polly had gone wild with delight over their pretty musical tinkle.

"Polly," mother said that morning, "here is a letter that I want you to post before school."

"Yes, mother," answered Polly, putting the letter in her pocket.

As she reached the school-house, she saw the girls playing; and she stopped "just a moment." Then the bell rang, so she could not post the letter then. She looked at the address. It was directed to a man in the next town. "Oh,

it hasn't very far to go. I will post it after school."

After school she forgot all about it.

"Did you post my letter, Polly?" asked mother, when Polly was studying her lessons that evening.

Polly face grew very red, and she put her hand in her pocket. "I will post it in the morning," she said faintly.

"It is too late," answered mother. "The man to whom the letter is directed went away this evening, and I haven't his address. It really only matters to yourself for it was an order for a music-box for your birthday."

"O mother," exclaimed Polly, "is it really too late?"

"I don't know where he is now," said mother. "If you had not put off posting the letter, he would have received it before he started, and sent the music-box. It is too late now."

Wasn't that a hard lesson? It cured Polly, though; and she has nearly lost her old name.—Christian Uplook.

SCRATCHING FOR A LIVING.

The speckled hen called her brood of half-grown chicks around her. She wanted to give them some good parting advice.

"My dear children," she said, "the time has come when you are no longer my baby chicks. You are all now large enough to make your own living. I have taught you where to go to look for the nicest worms and how to get them. Now I will have to leave each of you to scratch for a living."

When she said this, her handsome son, who had always been called lazy, threw his head up in the air and said: "Scratch for a living, indeed! Well, I guess not!" And he strutted about the yard, lifting his feet daintly from the ground, as if he were afraid they would become soiled.

"My son," cried the good mother, "how do you, then, expect to make your living if you do not scratch?"

By this time all of the barnyard fowls had gathered around.

"How do I expect to make my living?" echoed the son, as he preened and smoothed the glossy feathers in one of his wings. "Mother, you talk as if we were the commonest fowls in the world," and he looked about him in haughty disdain at the plain, white chickens and those that wore dark, dull coats.

"Oh, you are all handsome children as far as that goes," said the mother, "but your beauty will not bring you your breakfast. What are you going to do for something to eat?"

All of the chickens, geese, ducks, and turkeys were anxiously awaiting the young son's reply. They wanted to know what he was planning to do. With a great flirt of his crimson head, he said: "Well, mother dear, and my good sisters and brothers," turning to them also, "I am going to sing for my living."

"Sing!" cried his mother.

"Sing!" cried his sisters and brothers, while some of the other fowls boldly smiled.

"Yes, I mean to sing for my living," and he strutted about boastfully.

At this moment a little bird began to sing joyously in the apple-tree. He sang as if his little throat would burst. "Sweet, sweet!" he cried.

"There," said the mother hen, "can you sing like that?"

"I am sure I can," replied her son.

"Let's hear you," she said.

"Yes, do, do!" cried the old gray goose.

"Do, do!" cried the other fowls.

"Very well," replied the vain young rooster. "Give me room."

The fowls gave him a clear space under the apple-tree. He proudly took his place upon the top of the coop.

"Sweet, sweet!" cried the little bird again.

"There," called the old gray goose, "sing like that."

The young rooster saw that they were all ready to laugh at him if he made a failure, so he threw his head back, flapped his wings, and began.

"Sweet!" called the little bird.

"Cock-a-doodle-do!" squawked the young rooster, in a hoarse voice. "Cock-a"—but could get no farther. All of the fowls were laughing at him. The funny old green-headed duck over in the corner quacked and laughed until her sides ached. Even the bossy calf in the next lot mooed with joy. The young rooster's poor mother and sisters were sorry for him, but the other fowls were glad. They thought he had learned a lesson.

The next evening the old gray goose went up to the mother hen. "Where is your handsome son" she asked.

"Out in the back lot scratching some supper for his sisters," she replied

Let us learn from this to do those things that we can do, and not, like the silly young rooster, try to do those things for which we were never intended.—The Child's Gem.

Be patient with every one, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh, and never to think that we have done enough.—Francis de Sales.

Mistress: "Did you manage to find the basket of eggs that was on the floor, Kate?" Servant: "Oh, yis, mum,—aisly Oi shtepped in it."—Tid-Bits.

Ignore the wrongs you receive, and think over the good that has been or yet may be, and the evils will dwindle into nothingness.—Robertson.

Whoever lives in good will ought to know that he lives thus by the flow of the indwelling spirit of the universe.

The moral man, as we have seen, does not act out of self-interest, he acts out of a good will.

APPEAL FOR MORE CHAPLAINS.

The Federal Council of Churches of Christ in America recently took action requesting the President of the United States to largely increase the number of chaplains in the army and navy. There are about 95,000 men distributed in 157 garrisoned posts and sub-posts. There are in the navy 55,375 officers and men. To this great number only 21 chaplains have been appointed. There are only 67 chaplains in the United States Army. The Federal Council is making a special appeal to the President to increase the number of Chaplains until there will be a chaplain for each one of these posts and subposts. It is needless to say that the Christian people are in hearty sympathy with this movement. The presence of the chaplain in the navy and army is a great moral power and an expression of national righteousness, which is due the United States. We believe that President Wilson will give this matter favorable consideration.

TABBY'S KITS.

Old Tabby took her kits to walk,
They were a pretty show:
Young Mustard Pot, and Old King Cole,
And little Spit o' Snow.
"If dogs we meet," said mother Puss,
"See, hump your back and spit!"
Exactly as his mother did
Did every little kit.

They strolled about the poultry yard,
They peeped in every pen,
For Tabby knew the gander'd gone
To swim with goslings ten.
They saw the horses and the cows,
They saw the chicks at play,
And then came back upon the lawn,
To frolic in the hay.

But there, dear me, a dog they spied—
Each furry back went high,
And "s' s' p' t" each kitten said
As fierce as he could cry.
"Meow, meow," laughed mother Cat;
"Why get in such a fright?
That's Baby's little wooden dog,
He cannot bark nor bite."
Then Old King Cole looked quite ashamed,
And Mustard Pot said "Mew!"
But little Spit o' Snow, he laughed,
And then the rest laughed, too,
And when a real, live dog they saw
They all forgot to spit,
But ran and helped him lap his milk,
Tabby and every kit.

—By Annie M. L. Hawes in The Churchman.

A farmer's son same home looking as if he had been through a tornado. His father inquired the cause. The son replied: "It's that old correspondence school again. I got a letter from the Sophomores telling me to haze myself."
—Everybody's Magazine.

They were talking about Roosevelt.

"Oh any one can be successful when he is born with everything in his favor," growled the pessimist. "You never heard of the wolf knocking at Teddy's door."

"Hardly" laughed the optimist. "If any wolf should be so foolish he would probably find himself made into a rug in short order."

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